

Nature of Angels

There is abundant mention of angels in the Bible. Yet the nature of this revelation is without explicit description. It seems every mention of angels in Scripture is incidental to some other topic. There are 116 references to angels in the Old Testament, and 175 in the New. "Good angels" carry out God's will. "Bad angels" stand in opposition to the work and plan of God. "Ugly angels" appear as good angels but are deceitful liars and murderers.

Angels Are Created Beings (Ps.148:1-5)



- They were created by the Creator of all things, namely, Jesus Christ (Jn.1:1-3; Cl.1:16)
- They were created before the creation of the world (Jb.38:4-7)
- Unlike human beings that were created in pairs and which procreate, angels were created simultaneously as a company (Cl.1:16; Nh.9:6; Ps.148:2, 5; He.12:22; Da.7:10; Mt.26:53; 22:28-30; Lk.20:20-36; Re.5:11), and do not procreate (Mk.12:25).
- As created beings they are mere creatures not to be worshiped (Cl.2:18; Re.19:10; 22:8-9). They are not divine.
- Their powers are far beyond man's in this present age (1Co.6:3; He.1:14; 2:7). Yet they have limited powers, knowledge, and activities (1Pe.1:11-12; Re.7:1). Like all other created beings, they are under God's authority and subject to His judgment (1Co.6:3; Mt.25:41).
- Christ was made lower than angels for a little while by assuming a human form so as to redeem fallen man (Heb.2:5-13).
- The very fact that He did not partake of the nature of angels (becoming a "God-Angel"), but did partake of human nature (becoming God-Man), has led the author of Hebrews to conclude that salvation was not provided for fallen angels, but only for man (Heb.2:15-18). Put another way, if He had to partake of humanity to be a high priest to man, would He not have had to partake of angelic nature to do likewise for angels?
- Angels possess personalities as seen in their intelligence (Da.9:21-22), free will (Is.14:12-15 "I will"), and emotion (Jb.38:7; Lk.15:10, "joy").
- Cherubim are angels chosen by God to guard and cover. (1) Lucifer's pre-fall ministry as the cherub that covers (Ezek.28:14); (2) The two cherubs sent to guard the entrance to Eden (Gen.3:24). (3) The two cherubs on the top of the Ark of the Covenant in the tabernacle and temple, symbolizing support for God's throne.
- Seraphim, mentioned by name only in Isa.6:2,6 and stand above God's throne and lead heaven in the worship of God. The "living creatures" of Rev.4 and 5 share aspects of both the cherubim of Ek.1:10 and the seraphim of Is.6.
- All angels were created holy and without sin (Ek.28:15)
- Good angels are those that did not rebel against God, are called holy (Mk.8:38), and elect (1Tm.5:21).
- Bad angels are those that rebelled against God by following Satan's rebellion against God (Mt.25:41). They are likely what are called demons. The evil angels wage war against man (Eph.6:12).
- The bad angels were sentenced to hell but were not immediately sent there (Mt.25:41; Rev.20:10).

Angels Are Spirit Beings



- Hebrews 1:14 describes angels as ministering spirits which suggests they do not have physical bodies as we do.
- At times they have been given the ability to reveal themselves in the form of human bodies (Ge.18:3; Mt.1:20; Jn.20:12; Heb.13:2).
- Angels are not subject to death (Lk.20:36). As such they have greater wisdom than man (Mt.28:2; Ac.5:19; 2Pe.2:11).
- They are limited in power (Da.10:13).
- Mankind is "lower than the angels" (He.2:7).
- Angels are not created in the image of God, therefore, they do not share man's glorious destiny of redemption in Christ. At the consummation of the age, redeemed man will be exalted above angels (1Co.6:3).
- They are not omnipresent. They cannot be everywhere at once.